THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kann nicht anders;
Gott helfe mir! Amen!—LUTHER.

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Something for the Heart, &c.

(*Continued from page* 147.)

Sec. 10. *Jesus Christ is God from everlasting to everlasting. Amen! Hallelujah!* For this let all rejoice that long to be eternally happy! Many a precious treat has this truth already afforded me; yea, as oft as it occurs to me, I am inexpressibly delighted that He, who has not his equal, to whom the believer entrusts himself, soul and body, is not a mere man or angel—a creature like myself—but *very God.*

Exceedingly numerous and vehement have been the controversies concerning the Divinity of Jesus. But methinks that no controversy, since the creation of the world has been so needless as this. *Could* Christ be any thing less than God? Here I confess I must question the mental sanity of those who seriously profess to consider him in a different light. The being begotten by a man can be no other than a *man;* no one will dispute this position; but *Christ,* whom God the Father thus addressed: "Thou art my *Son;* this day have I begotten thee!' and of whom God the Father himself repeatedly testified from heaven; "This is my well beloved *Son*"; this *Son,* begotten of God the Father—publicly by Him declared to be such—is to be any thing short of God?—How absent—I repeat—is common sense here—or how impaired is it? The *Son* of God *can* be nothing short of *God*—divinely, perfectly coequal with the Father, his eternal image—*one* with him from first to last. If ever any thing pleaded its own cause, it is the case under consideration. By what I have advanced I do not mean to admit that I am to *prove* the *divinity* of Jesus Christ. This truth, infusing joy into spirit, soul and body, proclaims and demonstrates itself most ably and completely. Let us but view the character of Jesus with a single eye, read his history, listen to his sermons, mark his deeds and sufferings: and we shall be clearly convinced that he is *God* and can be nothing short of God. But he that

cannot or will not view him with a single eye, does not see him at all and has therefore no sight to judge his character.

If notwithstanding however, a positive incontrovertible proof of the eternal divinity of Christ must be advanced, I would for this purpose produce no other but his *Love*. He that can love mankind as He did—who from the purest of motives, that of a disinterested love can do that what *He* did for us—he that out of mere love could endure that what *He* endured in our stead—must be *Love itself*– must of course be *God* and *cannot* possibly be any thing *short of God*. Such a love, so powerful, so effectual cannot dwell in any heart but solely and exclusively in the heart of God. He that can seriously doubt this but for a moment, certainly is devoid both of life and feeling.

Sec. II. The allpowerful Deliverer of the whole human race, must needs also be a *man*, a true man and perfectly holy, such as Adam was before the fall. He *must* be that, to enable him to act as the surety and representative of man. To effect this would have been impossible for without the aid of his human nature. To render due satisfaction for the trespasses of *men*, it was necessary that allsufficient *human* confessions, *human* prayers, *human* tears, *human* compunction, a man's propitiatory blood, a man's atoning death should be produced at the bar of Divine justice. A real *man* must be our Deliverer that our enemy might find no cause for a just complaint, which would have been just, if he could have said: "The conflict was not betwixt me and man, but only between God Almighty and me; man was wholly out of the question; no wonder then that I should succumb." No! the enemy must confess before God and to himself that a real *man*, as the representative of all men had wrestled with him and vanquished him.

Our Deliverer from all manner of distress must necessarily also be a *man* for this end, to be able to infuse into our weak, timid, backward and sinful hearts, a necessary and unlimited *confidence* in him. Had he appeared in the form of God only, what man could have formed to himself the least idea concerning him. Who could have conversed confidentially with him, who could have made an appeal to his own experience; who could have thus addressed Him: "Thou Thyself knowest how men feel in such and similar situations." The person of the Deliverer must not fill us with dread, neither deter but allure us to Him and encourage us to unbosom to him all our distress, even the most secret grief.

Our Deliverer moreover must be able justly to summon us to follow Him in our life and conversation. If He were exclusively *God*, this demand would be much too high—to fulfil it would be impossible—the very attempt therefore impracticable. As *man* He does not require too much of us by such a demand.

Our Deliverer must finally be a real *man* to enable Him to die as a man and thereby impart to those who adhere to him under a sense of their infirmity, courage to meet the last enemy. Whithersoever our Deliverer preceded us as *man* and paved the way, thither we also have courage to follow. He whom we follow, is one of us.—Our Deliverer therefore must in every respect be truly a man. Therefore the Son of God *became* a *true man*. (*To be continued.*)

Tennessee Synod.

We received lately, a pamphlet of fifty pages, entitled "Report of the transations of the Evangelical Lutheran Tennessee Synod, &c. held September 8, 1827," printed at New Market, Va. in Solomon Henkel's office. It will be recollected, that some years ago, a certain David Henkel not disposed to submit to the authority of the Evangelical Lutheran North Carolina Synod, withdrew from it, together with a brother, by whom we think he was ordained sometime after he had been suspended for six months, by the Synod. Since that period, D. Henkel with several associates, created considerable uneasiness among our people, in North Carolina especially, and a distinct body has been organized by them, assuming the above title. True, D. Henkel ought now to be at ease, as he appears to have the whole direction of his creature, but to the astonishment of the Christian world, he is incessantly writing and speaking against the regular Synod of North Carolina, charging its members with a departure from Lutheranism, (and if his ipse dixit, is a sufficient justification, of the slander,) because they are supporters of the General Synod. He has used every stratagem, to induce the North Carolina Synod, to notice him and his creature, in order to acquire a more respectable standing, but hitherto he has failed. We regret the necessity of touching the subject, but our duty requires, that we inform our readers with respect to it, in order that they may have a correct view of the various methods employed by the enemy of Truth, to arrest the operations of faithful servants of Christ.

There were present at the above meeting, two Ministers from North Carolina, two from Tennessee, one from Kentucky and two from Virginia, together with a number of Laymen. Six Ministers, it is reported, were absent. Three of the Ministers are brothers, (Henkels,) one or two their relatives, and of the others we have no knowledge excepting Mr. Riemenschneider, whose conduct, according to the Minutes of the Synod of Maryland and Virginia, A. D. 1822, was declared injudicious and unclerical, and that without proper concessions and promise of amendment, the Synod would not consider him as a member.

D. Henkel, according to his report, is requested to write a treatise "on the person and incarnation of Christ—to translate the whole Augustan confession of faith, and to compose preliminary observations, which shall accompany it," &c. &c. "Doct. S. Henkel is to provide for the publication of the books that are and may yet be ordered to be written by this body, and has consented to do so, provided that there shall be a sufficient number of subscribers procured by the agents appointed, so as to enable him to make the editions."

What the peculiar doctrines of these men are, does not appear. According to the constitution they adopted, "the Holy Scriptures are to be the only rule of doctrine, and the Augustan Confession the rule of explaining." If they sincerely govern themselves accordingly, they will be received again into the bosom of the Church, provided they repent of the sins they committed against her. They are never to be incorporated, nor have any incorporated Theological Seminary, nor treasury for the support of Missionaries, Theological Seminaries, &c.!!!

"A President is to be appointed at every session, but his name as President, shall not be inserted in the report of the minutes." A Secretary is also appointed, whose name appears. D. Henkel is Secretary.

Another article in their constitution we cannot avoid noticing, because it proves that they are a *mysterious* race. "Art. 7. No subject whatever, which may be comprehended under any of these articles, shall be decided, either according to a majority or a minority of votes; but only according to the Holy Scriptures, and the Augustan confession of faith."

We shall conclude our remarks and extracts, by adding the following address to the officers of the North Carolina Synod, which they however very wisely passed by, unnoticed. The topics D. Henkel and D. Moser wished to discuss, are so well understood by all vital Christians among Lutherans and other denominations, that we cannot but infer these fellow-travellers to eternity, think they have received some new revelation.

"*To the Rev. Charles A. Storke, G. Shober, Jacob Sherer, and Daniel Sherer, and all other Ministers belonging to their Synod.*

SIRS!—You call yourselves Lutherans, and we call ourselves the same: notwithstanding there is a division. You have accused us with teaching erroneous doctrines, and we, nothwithstanding the appellation you give yourselves, deny that your doctrines correspond with the same, or with the Holy Scriptures. It is hence somewhat difficult for some professors of Lutheranism to determine with which party to associate, as they have not sufficient information on the subject. We know no method, which would be better calculated to afford the people informa-

tion, and an opportunity for both parties to prove their accusations, than to meet each other, and debate the points in dispute publicly according to the rules of decorum.

Whereas, we are informed that you intend to hold your next Synod in St. Paul's church, in this county, on the first Sunday in next May, we resolved to appoint a public meeting at the same place, to commence on the day after you shall have adjourned, and to continue at least three days. We intend to discourse upon your doctrines as they are found in pamphlets, written by an individual, and committees of your body; and also, upon the constitution and proceedings of the General Synod. We invite you to attend this meeting for the purpose of replying to our discourses, and alleging your objections, on the following conditions:

1. That you shall not interrupt us when either of us shall be speaking. We also pledge ourselves not to interrupt you, whilst any of you shall be speaking. But on neither side shall any speaker be allowed to speak longer than two hours at a time.

2. That the following topics be discussed. 1. The person and incarnation of Christ, &c. 2. Justification. 3. Repentance. 4. Good works. 5. Holy baptism. 6. The Lord's Supper. 7. Church government.

3. That the speakers shall be closely confined to the subject in question.

4. In this debate both parties shall appeal to the Augustan confession of faith, Luther's catechism and the Holy Scriptures to prove their arguments. We also wish to appeal to the book called "Concordia," as it is one of the principal symbolical books of the Lutheran church.—The reason why we wish to try your doctrines, and why we wish you to try ours by the Augustan confession, and the aforesaid symbolical books, is because the important question in the dispute is, who are the genuine and who the spurious Lutherans? for it is known that Lutheran Ministers are pledged to maintain the Augustan confession. But if you should at said meeting declare that the Augustan confession contains false doctrine, and that Dr. Luther erred in any of the doctrines which are here proposed for discussion, we shall then, in that case, be willing to appeal exclusively to the Holy Scriptures.

Whatever private misunderstanding may have existed between us heretofore, we notwithstanding intend to meet you in a friendly manner, without attempting to wound your feelings by personal reflections. That we intend publicly to contradict your doctrines as erroneous, we beg you not to consider as an insult, as we expect and are willing for you to treat ours in the same manner. We pray you, as our former brethren, do not despise and reject these proposals, as a compliance with them may have the salutary effect to convince either the one or

the other party of the truth, and we are confident it will be beneficial to many of the hearers.

We are willing to forgive all private conduct which we conceive erroneous and criminal in you. You ought also to be willing to forgive, what you conceive to be the same in us. But as we differ with you in the fundamental doctrines of the Christian Religion, an ecclesiastical union is impracticable, until the one or the other party be clearly refuted and convinced. We remain your's, respectfully,

DANIEL MOSER,
DAVID HENKEL.

Lincoln county, N. C. Dec. 10th, 1826.

The Catechism.

If Arndt, Spener, Franke and thousands of the brightest luminaries, were satisfied with the order and arrangement of our catechism—If they did not discover *the arrangement of subjects, as being unnatural, and contrary to the analogy of faith,* then we cannot but suppose, that innovation or alteration at this day, by men far inferior both as to their experimental religion and human learning, would be highly reprehensible.

Although we cannot consent to publish the remarks of "Catechist" whom we respect for his candour, yet, as he appears to desire information for himself and others, we will briefly notice them.

That the decalogue appears first in order, is we conceive, a most powerful evidence, that Dr. Luther, deemed the doctrine of man's helpless, lost condition, one of the first, which man should be convinced of. True, as "Catechist" says, God would be without Christ, a consuming fire, and this every sinner must first feel, before he can be induced to seek the God of grace. Catechist, says, "let the fiery law have its proper place, but pray fix it not on the very threshold of the temple of grace!" We are of opinion, that wherever it is *fixed* in a book, it must still act first upon the mind of the sinner, before he will feel himself impelled to seek an entrance into the temple of grace, to escape the wrath of God. As to the division which Luther *continued,* it is just as much in accordance with 'the rule of grammatical construction and Biblical criticism' as that of more modern date. 'Thou shalt have no other Gods before me,' most assuredly is sufficient, to inform all who reflect, that neither saints, nor images, nor any creature dare be worshipped. That the explanatory answers are brief, is so far from being objectionable, that to us, it appears the most efficient method of guarding against the error of formality and mere "head religion." Our ministers are under the most binding obligations, to expound the whole Catechism to the children and young per-

sons of the church and then to interrogate their hearts, in such a manner that they may exercise their own judgement, and feel the force of the Truth. Wherever this course is duly pursued, we know vital religion is gradually produced, and our people speak and answer not mechanically, not merely as they committed to memory, but as they feel and have experienced. Catechist, is dissatisfied in some degree with the second part of the Catechism, the Creed, but really we cannot see, why he should conceive *hair-splitting* necessary, to expound the phrase "hath given to me my body and soul." Dr. Luther understood language as well as we, and we cannot find any more correct, clear and precise to express our conviction, that God is the creator of body and soul. Let Catechist, or any man, nay even the veriest enemy of Lutheranism, carefully, and with a praying frame of mind, read Dr Luther's explanation of the Creed, and we will vouch for it, that he will admire it much more than any other composition upon the same subject. The effect of the "fiery law" having been experienced, the sinner cannot but be overwhelmed with joy, when the creed is presented to his soul—displaying the goodness of God towards us in a temporal point of view, and then declaring that "Jesus has redeemed and purchased us, lost and condemned sinners, from sin, death and the power of the devil, not with gold or silver, but with his holy precious blood &c."

Our time will not permit, or we should make a few remarks upon the Lord's prayer and Lord's Supper, but to these parts of our Catechism, Catechist does not object, and well it is, for Luther confined himself in his illustrations, to the very language of the scriptures, and said just enough to shew that we should search the scriptures. Our views on the Lord's supper, Catechist will find in the Intelligencer of July, 1827.

The difficulty Catechist has, with the fourth part of the Catechism appears to us rather strange. He asks for an explanation of the language, "It is not mere water, but that water which the word of God enjoins." Now where is the mystery or difficuly? Water is used in baptism. If God had not commanded, that water should be used in baptism, and promised upon certain conditions, blessings to the baptized, then the water used would be mere water, unattended by any spiritual advantages and benefits, but, as there is a command and promise, therefore the water in baptism may be said to be, *not mere water.*

Attached to our Catechism for upwards of thirty years, and, having cause to believe, that the very illustrations of Luther, to which "Catechist" objects, induced us to renounce and hate sin, and to seek an entrance into "the temple of grace," we will be pardoned for any warmth that might appear in our observations. Deface and alter any thing we have—take every thing from us, but leave us our Bible and Catechism,

unaltered, untouched, just as our Fathers had them—As for us and our house, we will be grateful for the system of religion and language of the Catechism, by which Luther, Arndt, Spener, Francke, Gellert, &c. &c. &c. lived and died happily.

Evangelical Lutheran Theological Seminary at Gettysburg.

Surely no literary institution more deserves the fostering care and ardent prayers of every genuine Lutheran, than the Theological Seminary located at Gettysburg. It must be regarded as the principal instrument, which, by the blessing of Providence, is destined to revive the drooping energies of the church, and elevate her to an equality, in point of moral influence and respectability, with the sister churches around us. Heaven has thus far smiled upon the institution, and those entrusted with its direction and government, have abundant cause of encouragement and gratitude.

It has now been in operation about two years, and if it continues to flourish in proportion to present prospects, it will soon arrive at more than moderate respectability. It commenced with nine students, and there are at present twenty-three young gentlemen pursuing their studies, of whom all with the exception of one, are preparing to labor in the Lutheran church. Several more have made application for admission, so that the winter session will commence with perhaps not less than twenty-eight or thirty. Pennsylvania, Maryland and North Carolina are as yet the only states represented in this school, but doubtless in a few years other Synods will send their students thither to be prepared for the ministry. Four young gentlemen who had commenced their theological studies before they entered the Seminary, have left it, and one (peace be with him!) has already departed this life.

All the branches of theological science usually taught in similar institutions, are studied there, with the addition of the German language, which is as yet, indispensable to most of our clergymen. A knowledge of this admirable language is justly regarded by the students a valuable acquisition, and even those who never expect to preach in it, study it, for the purpose of perusing the writings of the German theologians.

By the munificence of our transatlantic brethren, the library has increased to the number of four or five thousand volumes, and we frequently yet have tangible proof of their continued liberality. Within the last two months seventeen cases of books have arrived in Baltimore, and our agents across the water inform us, that books are pouring in

upon them from all quarters, so that before long the library will receive another considerable addition. We will soon be in possession of the largest theological library in this country. It already contains some of the rarest and most valuable works on all subjects connected with biblical science, which afford the students a good opportunity of extensive investigation. We do not wish to be understood as though all the books were received from Europe; many individuals in this country have generously contributed valuable works, and several of the largest contributions were made by gentlemen, who are not members of the Lutheran church. The library is open once a week to the students, for the purpose of taking out and depositing books, but opportunities of consulting any particular author, are afforded them at all times. The labour of classifying, numbering, and taking a catalogue of the books, is great, but it is expected that it will be accomplished in the course of the winter.

The limited funds of the institution will not permit the Directors to support more than one Professor, but it is sincerely hoped, that when the benefits of this school come to be better appreciated by the church, that she will not stint this infant in its growth, but cherish it, with a liberal hand, that it may soon spring up to the maturity of manhood. The anxieties, responsibilities and labours of a faithful instructor (and such an one the Directors are happy in possessing) are immense, and unless the burden be somewhat alleviated, it is not possible that he can endure it long. The funds are, however, somewhat increasing, and perhaps at their next annual meeting the Board will pursue measures preliminary to calling an assistant Professor. For a similar reason, no edifice has as yet been erected, but rooms have been fitted up in the Academy, which now answer the purpose tolerably well. As soon as the funds will permit, it is intended to erect a suitable building, and there are several sites in the vicinity of Gettysburg, which are highly eligible.

It is believed that the students exert a moral influnece in that neighbourhood, such as was never felt before. Whilst preparing for the ministry, they feel that all their powers should be directed to the promotion of righteousness among the people around them, and accordingly they are actively engaged in conducting prayer meetings, and using all other means to build up the church of God. With a zeal and promptitude that reflects much credit upon them, they co-operated with the Pennsylvania Bible Society in their laudable enterprize of supplying every destitute family in the State with a copy of the sacred Scriptures. They abandoned their studies for a week, and during that time they supplied all Adams county, with the exception of one or two townships.

They not only did not charge the Society for their labours but paid their own expenses, and collected considerably more money, than would pay for the Bibles distributed. The Pennsylvania Branch of the American Tract Society has found in them prompt co-adjutors and in a recent letter from the Professor to the Secretary, he writes "You may consider this county as taken off your hands, as our students have determined to carry into execution your very laudable resolution, in all its townships."

The students have also established several societies among themselves for their own improvement. That of Inquiry on Missions is most interesting. They hold their meetings on the first Wednesday of every month (which day is especially set apart for missionary and devotional purposes) when an essay on some missionary subject, and the communications they receive from and send to similar societies elsewhere, are read. Thus they become acquainted with all the missionary operations of the day, have the subject deeply impressed upon their minds, and learn to cherish deeper feelings of sympathy for the destitute heathen. The Theological Society has for its object the discussion of questions connected with their studies. Here an opportunity is afforded every one for declaring his sentiments, they are taught to think for themselves, for freedom of inquiry is one of the acknowledged principles of the school.

There are two vacations in the year, each of which continues six weeks, during which most of the students are employed as agents by different benevolent societies, They return from these religious exercises with mind and body well relaxed, and recommence their studies with double diligence There are two examinations in the year, and from personal observation, we know that they have always acquitted themselves in a manner, which reflects much credit upon themselves and their instructor.

The institution has hitherto been supported by the Christian liberality of friends in this country and in Europe, but the funds fall short of what they ought to be, considering the wealth of the Lutheran church. Would to heaven that we could be aroused to a sense of our duty in cheerfully lending to the Treasury of the Lord a part of those goods, which he has so liberally bestowed upon many of us. HERMANN.

Missionary Societies.

As the Intelligencer is not intended for perusal at this time only, but to record all events of importance to our Lutheran Zion, in order to gratify, and encourage to Godly zeal, our posterity, we would beg leave

to introduce the fact, that our Ministers and people, composing the Western Conference in New York, are at present most zealously engaged in the cause of Domestic Missions. A Domestic Missionary Society of the Lutheran Church in the State of New York was organized some time ago, as a Parent society. The following auxiliary societies, according to the Lutheran Magazine, have been organized during this year, viz:

"*Domestic Missionary Society of St. Paul's Church, Schoharie,*" formed May 31st, 1828. *Officers*—Christian H. Schaeffer, President; John Gebhard, Jr. Secretary; William Mann, Treasurer; John Schafer, William Schell, Peter Mann, Andrew Beller, William Beller, Henry Wetzel, Executive Committee. Annual Meeting last Saturday in April.

"*Young Men's Domestic Missionary Society of Hartwick Seminary,*" formed June 12, 1828. *Officers*—Wm. D. Strobell, President; Charles A. Smith, Secretary; Rev. G. B. Miller, Treasurer; Nicholas W, Geortner, George T. Markley, Ambrose S. Russel, Jacob Wendell, Executive Committee

"*Young Men's Missionary Society of Stone-Arabia,*" formed July 19, 1828. *Officers*—John Lasher, Jr. President; Darwin Sternbergh, Secretary; Abraham Saltzman, Treasurer; Jacob Lasher, Josiah J. Schultz, Josiah Saltzman, John Dillenbach, William Nestle, Executive Committee. Annual Meeting first Saturday in July.

"*Domestic Auxiliary Missionary Society of Zion's Church, Cobleskill,*" formed August 16, 1828. *Officers*—Peter Schafer, Jr. President; Abraham L. Lawyer, Secretary: John G. Bouck, Treasurer; Abraham Bouck, David Schafer, John G Bouck, Henry Frantz, Jr. Martin Schafer and Adam H. Schafer, Executive Committee. Annual Meeting last Wednesday in April.

Among the above officers, we recognize some of the most influential and respectable citizens of the *great* State of New York, and this must convince those who care only for themselves and their *bodies*, that all opposition to the work of the Lord, is vain indeed.—Go on brethren! You have the prayers of hundreds (in different states) who love the Lord Jesus, and who bear the distinctive name of the immortal Luther, for your success. Soon, soon, the miserable, formal and cold professing Lutherans, whether they assume the character of Ministers, or whether they are found in the ranks of Laymen—who oppose the General Synod, our Theological Seminaries, Prayer meetings, &c. will be convinced, that it is folly, to oppose the operations of God!

Letter from the Rev. B. Kurtz.

HAGERS-TOWN, Sept. 12th, 1828.

DEAR BROTHER SCHAEFFER,—

The temporary suspension of my European letters has been the necessary consequence of ill health, and an excess of professional and other duties; and whilst my engagements continue as numerous and severe as they have been, and there is no prospect at present of a diminution, I shall occasionally have to remain silent.

The following letter, as appears from its heading, was written during my tour in Europe to a friend in this place, and as it was not possible to get one ready for the next number of the Intelligencer, I send you this as a substitute. It has never yet appeared in print, and I hope the indulgent reader will receive it at least as an apology for something better and more appropriate.

Yours in the best bonds, BENJAMIN KURTZ.

FRANKFURT, July 17th, 1827.

My dear friend and brother in Christ,

While I indulge the hope that it will not be uninteresting to you to hear from me, I furnish to myself no small gratification by employing a few leisure moments in writing to you.

Upwards of sixteen months have now elapsed since my departure from my native shores, during which time, I have travelled over the greater part of Europe, and experienced countless evidences of the overruling, protecting, and beneficent Providence of a merciful God, and have also had the pleasure of seeing the important work which I have undertaken, prospering in my hands. For all this I feel myself loudly called upon to make the most ample returns of gratitude, and humbly trust that it is my sincere desire to be truly thankful. I cannot doubt but that my brethren at home have not ceased to remember me in their appeals to a throne of grace, for the Lord has every where so wonderfully prepared my way, so mercifully opened the hearts and houses of the people to me, so evidently suggested the measures I adopted, and proposed, and directed, the plans I in many cases could scarcely avoid pursuing, and vouchsafe to me so many remarkable deliverances; that I cannot but look upon the whole as so many proofs that he has not been inattentive to the prayers or unmindful of the supplications of those dear friends, who have been so kind as to put up their fervent and repeated intercessions in my behalf. I thank those beloved brethren whoever they may be—I thank them most cordially, and earnestly exhort them to believe with me, with all their heart, that God is "the

hearer and answerer of prayer, and the rewarder of those who diligently seek him," and thus to take fresh encouragement to "pray without ceasing."

I ardently long to return to my native home, to the arms of my friends and the bosom of my congregations, and the nearer I approach the sea-coast and the completion of the work assigned me, the more my heart burns within me to preach the everlasting Gospel of the Son of God to those immortal souls formerly under my charge; and methinks, if the Great Shepherd and Bishop of souls, should again confer this privilege upon me, I should take more delight than ever in leading sinners to him, and in humbly labouring to advance the interests of his kingdom. I am indeed every Lord's-day favored with opportunities to proclaim the glad tidings of salvation to houses overflowing with thousands of hearers, and have witnessed some joyful tokens that my feeble efforts are not altogether in vain. But those who were more immediately committed to my charge, necessarily lie nearer my heart; and to be instrumental in dispensing the food of life to them, and in preparing them for the inheritance of the Saints in glory; must therefore be a source of still more exquisite delight.

It is a most pleasing and animating reflection, to consider how the clergy and people of this country are returning again to the simplicity of the Gospel and to the truth as it is in Jesus. Many, very many who some years ago marshalled themselves in the ranks of Socinianism and unbelief, or rationalism, (as it is here termed) have deserted this cold, barren, hopeless system, and ashamed of the pride of their former *philosophy*, falsely so called, are now preaching the doctrine of atonement in strains more feeling and delightful than those in which the present generation have ever been accustomed to hear it. Let not therefore the Unitarians of our country any longer appeal to the wisdom and learning of Germany in support of their comfortless and ineffective principles; for the most brilliant talents and the most profound philosophers of German Europe are at present decidedly on the side of sound orthodoxy. Yes, whilst such men as von Flatt, Neander, Steudel, Hahn, Harms, Rudelbach, Kraft, Tholuck, Stein, Wolf, Twesten, Krummacher, Heubner, Meyer, Hengstenberg, Scheibel, Ohlshausen, and an host of other such master spirits,—such mighty geniuses are true and active believers in Christ, and powerfully engaged in vindicating his honor; the enemies of the Cross have but little to exult in, and may look upon their cause, at least in this hemisphere, as a hopeless one. The truth is, there is a wonderful hungering and thirsting amongst the millions of Europe, after the pure milk of the Gospel, and wherever this kind of food is administered, the houses are filled to overflowing with anxious and devout hearers.

The latest accounts in Europe from the missionary establishments in East India, are also extremely gratifying, and in every part of this continent there are Bible and Missionary societies, laboring successfully for the diffusion of truth and the extension of God's kingdom, so that I cannot help believing, the "latter-day glory" is rapidly breaking in upon us. Truly we live in an eventful time, and it behoves all to be watchful, to abound in prayer, and to be diligent in well-doing.

But it is time that I should change the subject, or my sheet will be exhausted before I have half finished. As the nature of my mission has furnished the means of introducing me to a number of the most distinguished personages of Europe, it may not be uninteresting to hear a few words concerning some of them.

Whilst in Berlin, (in Prussia) I became acquainted with the Duke of Cumberland, who resides at present in that city, and whose wife is a German princess. I was honored with several interviews with His Royal Highness, on which occasions he made many inquiries concerning the United States, more particularly about the ecclesiastical and political affairs of our country. He could not conceive how the church can exist and flourish, separated as it entirely is from the fostering influence of government, and how good order and peace can be maintained in a country where there is such unlimited freedom, so few police officers, no soldiers to enforce the municipial regulations, and in short, where there is so little *governing* and so little notice taken of the people, and of the constant influx of foreigners. His conclusion from the whole matter, like that of many others with whom I conversed in this and other countries, was, that it was not possible for our Republic to exist any length of time—that when the population of the country becomes more dense, the state of affairs must necessarily change, the union be dissolved and the monarchical system must be introduced.—This indeed is an opinion prevalent amongst the statesmen and *knowing ones* of Europe, and they often smile at Americans for flattering themselves with the idea that their present form of government will be durable; they conceive that at this moment they can see the elements of discord, disunion, and revolution in the American states, which, earlier or later will burst forth in all the horrors of intestine war. From Europe, they say, (and methinks very justly too,) we have nothing to fear but from ourselves, every thing, and will soon discover that the greatest enemies of our liberties reside in our own country. On a few occasions I have made bold to reply, that we in the United States are of a different opinion, and rather think that the present state of things *in Europe* will take a change, that at this moment kings and princes rule less than they ever did, and pay much more regard to the voice of the people than formerly, and that the people are absolutely learning from the

United States, the great and interesting lesson, that it is practicable to govern an extensive country and a mighty people, without a monarch or a prince of any kind. This indeed was a bold saying, but I took good care to whom I expressed myself in these terms, and shall take still better care never again to give utterance to such views whilst I remain in Europe,—for though we are allowed to think what we please on this continent, it is not always prudent or lawful to *think loud* or to give expressions to our ideas. But to return,—the Duke of Cumberland is a tall, elderly, affable, good sort of a man, a high-toned churchman, with no other idea of religion than that of the established church of England, and of opinion, that where there is no such establishment there can be no religion. He and the Duchess however honored me with an invitation to deliver a sermon in their palace, which I did in the German language, (the whole family speak German as well as English,) and afterwards received a valuable present and letter from them, expressive of their approbation and high esteem.

The Duke also favored me with a letter of recommendation to his Royal brother in Hannover, the Duke of Cambridge and Governor General of the kingdom of Hannover. This letter, upon my arrival in Hannover, secured to me an immediate interview with Cambridge, which was subsequently several times repeated. I found him polite and sociable, tall, well-built, and handsome, dressed in yellow buckskin breeches and boots, and a black short coat buttoned tight around him. He also overwhelmed me with questions concerning the United States, but so rapidly and promiscuously that I could answer nothing distinctly or satisfactorily. All the time he spoke, he was in motion, walking to and fro with great rapidity, and conversing so fast that I even found it difficult to understand him. The existence and continuance of our Republic likewise appeared to be a wonder in his eyes. He inquired whether good order could be preserved in a country where so little notice is taken of passing events, of the movements of the people, where nothing is done on the part of the government for the support of the church, &c. &c.? The folks here seem to think a standing army absolutely necessary to aid the police-officers, to enforce the observance of the laws, to suppress mobs, to keep the people in awe &c. and their usual inference is, that the republic must necessarily fall to pieces when the country becomes populous.

It is a fact, that the eyes of all Europe are fixed upon the United States to see what will ultimately result from our political system—every one inquires with an avidity that is surprising, and listens with an attention which plainly evinces the deep interest that is felt in what is transpiring in our midst.

I forgot to mention, that when I conversed with Cumberland he had the cataract and was blind; a few days afterwards a distinguished German physician operated successfully upon him, and received a present of 1000 *pounds sterling* from the King of England for his trouble; the same physician about the same time received 5000 dollars from his majesty the King of Prussia for curing a fractured anckle. This, methinks, is doctoring to some purpose, and is one of the advantages accruing to the learned profession from monarchical governments.

In Stuttgard the metropolis of the kingdom of Wurttemberg, I also received a note from the prime minister informing me that it was the wish of His Majesty the King to see me in the palace. I of course accepted the invitation, for no person is permitted on any account but sickness, to decline or refuse. I was very much pleased with this monarch;—I judged him to be about 40 years of age, and really found him amiable, condescending, humane, intelligent, unaffected, polite, entirely free from every thing like arrogance and pride; and a friend and supporter of religion. He entered into a conversation with me on various topics, and in regard to our Theological Seminary, observed, that in selecting professors, the greatest caution and judgment ought to be exercised—that much depended on a good beginning, and that by all means true and experimental piety as well as learning ought to be taken into consideration—further that in admitting and educating the students, the strictest regard should be paid to internal and practital religion, that learning indeed is of great importance, but piety is the chief thing—that much learning unsanctified by the Spirit of God, had done the cause of Christ incalculable injury in Europe—that the Religion of the Redeemer unaided by the evidences of philosophy, and proclaimed in the plainest language and most unaffected manner, commended itself most to the minds and hearts of men; that if it required the support and efforts of erudition to sustain it, it could not be divine, that Christ and the Apostles were plain men, content with a plain exhibition of the truths of the gospel, that even when the Lord argued and disputed with the Pharisees and learned Doctors of the law, he made no shew of learning, but refuted and subdued them with plain simple proofs, &c. &c. I was rejoiced to hear him advance these ideas, and replied that they coincided with those views which we entertained and agreeably to which we had determined to act &c. I left him much gratified, thanking God that he had given this country such a king, and praying that he might be preserved many years for the good and to the joy of his subjects. I must here observe that I found more true piety in Wurttemberg than in most other countries. Much depends upon the kings and princes of Europe, if they are pious, the people are greatly influenced by their example, and generally incline that way themselves;

but if they are neglecters of the great salvation of the King of Kings, the clergy have to contend with almost insuperable difficulties.

From Stuttgard I proceeded to this place, taking Carlsruhe, the metropolis of the Grand Dukedom of Baden, and Heidelberg and Darmstadt in my way. Frankfurt lies on the main, and is a very beautiful city, of considerable commerce, containing about fifty thousand inhabitants, and exhibiting a degree of opulence and splendor in its houses, equipages and streets, surpassed by but few other cities in Europe. It is one of the few remaining free Hanseatic cities in Germany, and it is here where the German Diet or *Reichs-Versammlung* constantly holds its session, which consists of deputies or ministers from the various German states, and determines the misunderstandings and differences which arise from time to time between these states.

So far however as the laws of Frankfurt have applied to me, I have discovered no difference between this and other cities. There is scarcely a shadow or vestige of true republican liberty remaining, and however applicable the epithet, FREE may have been in days of yore, in my humble opinion it is falsely applied at present, and a quite different appellation might now very justly be appropriated to the city.

The inconveniences and impediments attending a journey in Europe are very numerous and often vexatious. We cannot travel at all without a passport, this passport must be sent to the police for examination and renewal in every town in which any delay is made. An *Authenfalts-Schein*, or certificate authorizing us to remain any given length of time in town must also be obtained, without this instrument of writing no inkeeper or private gentleman is at liberty to receive us into his house—the time is limited to two weeks in this place, at the expiration, the writing must be renewed and an additional sum of money paid. The passport must be deposited in the police office, where it is kept until we wish to depart. Before we enter the town we are stopped at the gate through which we are about to pass, by a soldier standing sentinel, who requires us to give an account of ourselves, stating who we are, where we come from, what is our name and profession, where we intend to lodge &c. When we arrive at the Hotel, a book is presented, in which we must enrol our name, state what are, our profession, the object of our journey, or our business, how long we intend to stay in the city, where we came from, where we reside, and such kind of things. Every time we pass from one state or sovereignty to another, (and this may sometimes occur twice or thrice a day) we must untie and unlock our trunks, and exhibit every thing we have with us, to the examination of an exciseman, who thrusts his hands into our linen and private commodities, and overhauls without

mercy every thing we have, to discover whether there is no contraband article to be found, and woe betide, the poor traveller with whom any thing of this nature is detected. I have sometimes seen the ladies wincing dreadfully under this operation.

We in the United States are usually disposed to view many of the restrictions and regulations of England as arbitrary and oppressive, but when we arrive upon the Continent, particularly in Sweden, Russia, Austria and France, we change our opinion, and learn to contemplate England in a very different light, to associate it in our ideas with our own country, and to view it as a land of freedom. But my paper is filled up and I must draw to a close. I will only yet observe, that I design departing from this city next week for Elberfeldt, and hope to embark for the United States in about two or three months either at Amsterdam or at Havre. Please present my kind regard to my friends and all who inquire about me.

Sincerely and affectionately your friend and brother in the Lord,

BENJAMIN KURTZ.

Evangelical Lutheran Synod of Ohio.

The minutes of our Ohio Synod, have just come to hand, and it is with pleasure we make the following extracts, not doubting, they will be highly gratifying to our readers.

"The Ministers and Lay-delegates assembled in Canfield, Trumbull county, on the 31st of May. At 2 o'clock P. M a Preparatory discourse was delivered, and at candle-light a sermon was preached,—Text, John xvii. 3.

On Sunday morning, the members of the Synod proceeded to the church, where after a discourse from Psalm 22. 27 to a numerous audience, the Lord's Supper was administered to them and the members of the church in Canfield. In the afternoon three discourses were delivered, and another at candle-light.—It appears that considerable attention to religion exists, for, not only were discourses delivered every evening during the sessions of the Synod, in Canfield, but, also in different parts of the country adjacent to the town.

On Monday morning the Synod was constituted as usual. The clerical members of this Synod are. Rev. Stauch, Steck, sen. Weygandt, Huet, Heinicke, Reinhart, Leist, Steck, Jr. Schneider, C, Henkel, Schuh, Kemmerer, Mechling, Schweizerbarth, Wagenhals, Melsheimer, Manning, Fast, Weyer, Rieman, Markert, Schmucker, A, Henkel Espich, Kugler, Schaeffer, and W. Schmidt.

Rev. Stauch was elected President, Rev. Steck, Jr. Secretary, and Rev. Kemmerer, Treasurer.

Many petitions for Ministers, were presented from vacant churches, and the Synod made arrangements to supply them occasionally.

A committee was appointed, to digest a plan of an institution, calculated for the education of young men in Ohio, who may feel it their duty to enter the Ministry, and it was ordered, that said committee, report, at the next meeting of the Synod.

Dr. Luther's Smaller Catechism, translated and published by order of the General Synod of our Church, is agreeably to a resolution to that effect, to be used in all our churches within the jurisdiction of the Synod of Ohio. This cannot but be gratifying to all the friends of our Zion, as it proves at once, that this respectable Synod has entire confidence in the General Synod.

A Missionary was appointed, to visit the Sandusky country for two months, whilst several others, have consented to visit different districts occasionally, until more Ministers can be obtained.

Scarce as money is in some of the Western states, we are pleased to find, that the treasury of the Ohio Synod, has grown to $300 91, which will enable our Brethren, to aid the destitute of their state.

For the promotion of Sunday Schools our Ohio Brethren have pursued a plan, which we trust all our Synods will imitate. Every Minister, is to publish from his pulpit, that it is proposed to organize one or more Sunday Schools within the limits of the church, with the advice and consent of the Council, to appoint a superintendant, and as many male and teachers as may be requisite—at the commencement of the schools, (which are to be be kept in the church, schoolhouse or other suitable place,) the Minister or several of the Council are to be present—the children are to assemble every Sunday, and the Superintendant is required to open and close the duties of the school with singing and prayer.

We repeat, that this plan should be imitated by all our Synods, and then a few months only will elapse, before it can be said, *there is a Sunday School in every Lutheran church in the United States.*

According to the parochial reports of eighteen Ministers, 2254 were baptized, 677 confirmed, 6584 communed, 231 funerals and 65 congregational schools existed during the last Synodical year.

Two young men after having been duly examined, were solemnly set apart as Licentiates.

Sixteen Ministers attend to 87 churches, the number others, (who were absent) have charge of, is not stated. Upwards of twenty churches within the jurisdiction of the Ohio Synod are vacant. Some of them require service in the German language only, but generally, Ministers

who are capable of preaching in both the German and English languages, would be most acceptable.

At the close of the sessions, the President delivered a most affecting address especially to the Ministers, and then adjourned the Synod, to meet again at Lancaster, Ohio, A. D. 1829.

Carnival and Lent.

Extract of a letter to the editor of the Journal of Commerce, N. Y. from Minorca, dated PORT MAHON, APRIL 20, 1828.

As I have passed the whole of *Carnival* and *Lent*, in this place, I will give you some account of them. As the Carnival approached, the countenances of the people brightened up with joy as the eyes of the drunkard sparkle when he sees the bottle coming. A breeze of hilarity, soon began to make a rustling noise throughout the city. Theatres, waltzing assemblies, masquerade balls and fandango dances, puts every thing in a flutter. Every night the sawing fiddle, the thrumbing guitar, and the oral pipes, strained to the highest pitch, were passing the streets. The whirl of things became more and more boisterous as the carnival advanced, till civil order was completely kicked over. Persons, male and female, were moving about the streets by night in masks and all the queerest dresses you can conceive of. Lent came at the highest pitch of this licentiousness, like a shock of the palsy, or the last blast that clears up the storm. Next morning rose in stillness—all was calm as the summer's day. All faces were now turned to the church, where priests were seated to pardon the sins of all supplicants. The theory seems to be, that all may with full licence trample down all morality and decorum for six weeks, only all must then appear upon their knees to humble themselves before the priests, make confession and obtain absolution. They must also fast during lent, or procure the Pope's papers, which are for sale at moderate prices. Although there are about thirty regularly ordained priests in the first church here, they never preach except during lent, unless hired to do so by individuals. They will at any time, on previous notice, give an apology to a saint, that the hirer names, for one dollar. Every body is required to go to confession during lent, and after absolution they all take the host and receive in testimony of it a card. The priests are now passing all through the city and country collecting these cards that all who have neglected their duty may be detected. Thus you see all are alike church members by a law of compulsion.

As lent advanced, processions began to attract universal notice.—After divine service in one of our ships of war, I came ashore one Sabbath morning, and seeing all the men and boys having bunches of green bushes in their hands, I inquired of a gentleman what that meant. He replied "it is palm Sunday, which commemorates Christ's coming up from Egypt, and all the people threw branches of trees in the streets." I said I recollected Christ went up to Jerusalem, but I believed not from Egypt. Yes, said he, from Egypt. In the afternoon was a procession in the following order, viz: Two standard bearers to lead on the train, more than a hundred persons in masks, with conical caps rising from two to three feet in height, all dressed in flowing robes with crosses in their hands—next came on a host of monks in blue cloaks and sandals on their otherwise bare feet—these were followed by persons loaded with heavy chains representing *penance*, in obedience to vows made in a time of imminent danger from a storm at sea—after these a priest with a crown of thorns upon his head, chains about his body, and a very large cross upon his shoulder, which another assisted in bearing.

This priest paid $10 for the privilege of occupying this place. He was surrounded by a gang of soldiers armed with helmets, coat of mails, and lances. The rear was brought up by a crowd of women who were pressing to get as near as possible to the notable prisoner who represented Christ. The whole city were together. The procession moved under the sounds of instrumental music and mass. At every place where two roads met all halted, and a discourse was given by a monk. Twelve were delivered in all. The next Thursday night from dusk till 12 o'clock a dozen platforms representing Christ at supper with his Apostles—Judas betraying him—calling his disciples who were asleep—standing at Pilate's bar—enduring scourgings, &c. were carried about on the shoulders of men, amidst hundreds of burning lights, most of which were elevated in glass lanterns. Nearly all the people in the city were again together. Next day the scene of crucifixion was exhibited in the different churches. At the moment the last candle was extinguished, a loud cry was raised all through the congregations. No bells were allowed to ring in the city for two days. At evening seeing the people following to the church I fell into the stream. As I entered the door I saw a crowd in the middle of the floor with lights at the centre. Pressing on I discovered the image of Christ, priests standing by holding lights, and the people, old and young, of both sexes, kneeling down and kissing the toe of the image. They seemed to do it with great greediness as if it would secure their salvation. Saturday the image was taken down from the cross with great ceremony, before as many people as could possibly crowd into the

Church, laid on a bed of flowers, and then put into a tomb under the floor. At evening the image was carried by a long procession in a tomb of glass, and the Virgin Mary followed on with distorted features — Sabbath morning the resurrection was exhibited and the image carried in procession. Monday, another splendid procession was formed to carry the host to the sick throughout the city. A great number of glass lanterns with blazing lights were carried to assist the light of the shining sun. The bearers of the lights and images in all the processions were clad in white flowing robes and powdered heads. All spectators at these scenes appear with uncovered heads. When the host passed along all were required to kneel. Thousands were prostrate at once on the pavements. The scene was somewhat solemn, but still more ridiculous. In most of the processions an angel appeared, who was a boy dressed in skin tight flesh coloured clothes, with the wings of an enormous great bird attached to his back, half spread, or in the posture of alighting. He was attended by a cherub on each side.

Thus I have given you a mere outline of a carnival and lent. Were I to attempt to fill out the picture by describing the world of forms that appear to the spectator, I should weary your patience and fail of my object at last.

I will only trouble you with a brief account of a masquerade ball. It is in one respect like the grave, viz. without order. The master and his servant, blacks and whites, females from the highest families and from the lowest brothels, all mingle together in the dances without distinction,—shops full of dresses and masks prepared for these occasions accommodate the attendants, and the farther these dresses depart from common decency the greater their excellence. These were held twice a week during the carnival, on Sabbath and Wednesday nights.

Methodists.

It appears for some two or three years, difficulties of a serious nature have existed in the Methodist Society, on account of some objectionable parts in their present form of government. These difficulties have been gradually increasing, have become every year more formidable, and now seem fast approaching to a crisis. A large number of their members in this City, as we understand, have recently withdrawn from the connexion, or rather have been excluded from the fellowship and communion of the Church.

The precise grounds of the dissatisfaction in all their bearings, we do not perhaps correctly understand. But from the information which we

have gathered upon the subject, it seems that according to their existing constitution, the government of the Church is vested wholly or nearly so, in the Itinerant Preachers; that when an individual preacher ceases from any cause to ride the circuit, and becomes permanently located, he ceases at the same time to bear any part in the government, and so far as the legislative or judiciary business of the church is concerned, becomes a cypher; and that in their ecclesiastical judicatories, the church have no lay-representation, so that the government is exercised entirely by an insolated Itineracy. It is true however, that when an offender is to be tried, he may be tried by a council of lay members, but then the prerogative of appointing that council is claimed and held by the preacher in charge.

With these particulars in the constitution, a large proportion of the members are dissatisfied, and wish for a reform, which shall give them a lay-representation in their ecclesiastical judicatories, and also allow to the local preachers, a right to bear a part in the government of the church. These alterations have been called for repeatedly by large and respectable numbers of their body, but as often have been refused by those who at present hold the power within grasp. It is not for us to give an opinion on this delicate subject, but will venture a proposition, and a prediction though no prophet, nor the son of a prophet.

No society, or body of men, can be free while they are governed by laws in the formation or adoption of which they have no voice, for here is taxation without representation. Upon the correctness of this proposition, we predict that the time is not far distant, when the reformers will be more than they who are against them. *Visitor and Tel.*

Translating.

Professor Stuart, in his able letter on the study of Latin and Greek Classics, published in the last number of the Quarterly Journal of the American Education Society, remarks that in translating, he has 'sometimes spent whole hours, on even a preposition or an adverb," so difficult and delicate a task is it, to express, *perfectly*, in one language, what we find in another.

Some may think the Professor's time to have been ill-spent or his language to be hyperbolical. But what will they say of *Luther*, who uses such language as this:—"I have always endeavored to render my version [of the Bible] *perfect;* and in my labors to effect this, I have repeatedly devoted four weeks to the translation of a single word, and have even then sometimes failed to satisfy my own mind. In translating the book of Job, Philip.* Matthew†, and myself, on more than one occasion, spent four days upon less than the same number of lines." *See Dr Martin Luther's bisher ungedruckte Briefe.* Leipzig, 1781. B. 2. S 172. The letter from which the above extract is taken is a very masterly and characteristic defence, by Luther, of his translation of Rom 3; 28, which had been attacked by the Romanists. It was written "Ex Eremo," i. e. from the Castle of Cobourg, where, for prudential reasons, he lived in a sort of concealment while the diet of Augsburg was in session. *Vt. Chron.*

*Melancthon. †Aurogallus.